April 14
1927

THE LATTER-DAY SAINTS'

MILLENNIAL STAR

ESTABLISHED IN 1840

"Now, verily I say unto you, that through the redemption which is made for you is brought to pass the resurrection from the dead. And the spirit and the body are the soul of man. And the resurrection from the dead is the redemption of the soul." DOCTRINE AND COVENANTS 88: 14-16.

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HERALDS OF THE TRUTH*

ELDER JOSEPH W. MCMURRIN

OF THE FIRST COUNCIL OF SEVENTY AND PRESIDENT OF THE CALIFORNIA MISSION

I TRUST, my brethren and sisters, that during the short time I occupy this position I may be sustained by your faith and sympathy and by the blessing and inspiration of the Holy Spirit. I feel that it is a very important thing to stand in this pulpit, and claim the attention of so large a number of people. I am very thankful for the opportunity and feel it a very great honour.

I am glad to be able to say to this congregation that in the California Mission we are still endeavouring, to the best of our ability, to bring to the attention of the people of that Mission the wonderful work of the Lord. We continue to bear testimony concerning its restoration and the manner in which it was brought from heaven to earth, and to testify concerning the divine authority which has always been essential for man whenever the Lord has had a message to deliver to the inhabitants of the earth. We number in missionaries in California about one hundred and forty, a little more than forty of this number being lady missionaries, and the remainder being as a rule young men, most of whom were ordained Elders in the Church as they received their call to go abroad as representatives of the work of the Lord.

*Address delivered at the closing session of the Ninety-seventh Semi-annual Conference, in the Tabernacle, Salt Lake City, Utah, October 5, 1926.

LONG AGO IN AYRSHIRE

I have been thinking, during this conference, particularly when Elder Orson F. Whitney was talking to the people, of the long ago in my own missionary experience. I went out forty-five years ago in company with Brother Orson F. Whitney and a few other brethren, who were called at the general conference to go to Great Britain and to other sections of the European Mission. I have a most distinct recollection of reading, in a little journal that I kept while on that mission, words that had been written during the first few days of my missionary labours. I was sent into the county of Ayr in Scotland, and my lot was cast with a coal-mining community. Of course, the experience that I had at the beginning of my ministry was something altogether strange and new to me. When I was released to return home, as I was packing up, that little journal that I had kept accidentally opened before my eyes, and I read a statement to this effect: "Here I am, far from my home and people. God help me." Those words told the story. I certainly felt that I was a stranger in a strange land. I wondered whether it would be possible for me to continue in that community as a representative of the Church of Jesus Christ of Latter-day Saints for the period of time that usually falls to the lot of a missionary. In those first few days I did not feel that it would be possible, and yet, thanks be to God and to His marvelous providences, and, I trust and believe, to the help and light and companionship of the Holy Spirit, I was not only enabled to remain in the mission field during the allotted time, but I found during that period the wonderful joy which is spoken of by missionaries who have endeavoured in their weak and humble manner to expound the doctrines of the Gospel, inviting men and women to an investigation of the message revealed by the Lord our God. I have thought of that period during these conference proceedings.

PROGRESS IN THE CALIFORNIA MISSION

I have had the pleasure during the past few days of meeting with many missionaries who have laboured in California; and I am happy to say that these missionaries with whom I have met have expressed the feeling unanimously, I think, that they would be very happy indeed if opportunity could be given them, and financial conditions were favourable, to return again and take up their missionary work.

It gives me pleasure to report to the fathers and mothers who may be in this congregation that, so far as the California Mission is concerned, we feel that we have been abundantly blessed of our Father in heaven during the past six months. The missionaries of the Mission have had better health during that period than during any similar period of my ministry as President.

We have had but very little sickness. We have not had any serious illness among the missionaries, and we feel to praise the name of the Lord our God for His blessings unto us.

It is a satisfaction to be able to report that we are a little stronger in numbers, a little more firmly rooted, throughout the California Mission at the present time, than we were six months ago. There are a few more branches in the Mission; there are a few more Mutual Improvement organizations; there are a few more Sunday Schools; there are a few more Relief Societies; and there are a few more Primary Associations in the Mission than there were at our last general conference. We feel encouraged in the work that has been entrusted into our hands. I am glad to say that we are a united band of men and women. There is no ill feeling in the ranks of the missionaries; they are all earnest and active and willing to play their part, ready to respond to any demand that is made upon them to go and come as they may be directed by proper authority, and they are giving the very best that is in them to establish the work of God and to spread the message of truth among the people with whom they are brought in contact. They are not mighty men. They are not wonderful or strong men; but they are just the kind of men and women spoken of in the holy scriptures, when the inspired apostle made the declaration: "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: But God hath chosen the foolish things of the world to confound the wise." We feel that we are thus called.

SERVANTS OF GOD

The missionaries feel that they need the help of Almighty God, and I think it is a good thing to have that feeling, to realize that they have been called to a labour that requires greater qualifications, greater power than men and women are possessed of naturally. The missionaries have that feeling, and yet it is wonderful the labour they perform, the zeal they manifest, the faith they develop as they labour in striving to preach the Gospel of the Redeemer of the world. For they do make the discovery that they are in very deed the servants of God, and we try to impress that upon their minds. I believe devoutly in the doctrine that has been advocated during this conference, that is, that the Lord God of heaven has promised that there will be great things follow the testimony of His servants; that after they have delivered their testimony to the inhabitants of the earth that testimony shall be backed up by the Lord God of heaven, with the vivid lightnings, with the thunders of heaven, with the sea heaving itself beyond its bounds, until all things shall be in commotion, and men's hearts shall fail them with fear because of the things that will come upon the inhabitants of the earth.

I believe it, my brethren and sisters; and I try according to my power and ability to impress upon the missionaries that they are in very truth the servants of the Lord our God, and that they have been clothed with authority from on high, that whether men recognize and respect that authority or not, the Lord is conscious that He has called them to His ministry; and I believe with all my soul that He will magnify them, maintain them in their service, and that He will finally bring to pass all that He has spoken by the mouths of holy prophets in relation to the latter times.

THE WORLD IS FAMISHING FOR THE TRUTH

I hope the men of Israel who are before me feel the responsibility that rests upon them in connection with the delivering of the gospel message to the inhabitants of the earth. For if God has spoken the truth, and we know He speaks only the truth, the world is famishing for the truth and power which bring salvation to the inhabitants of the earth. Men who have received this divine authority by the coming of holy angels, who brought back to mortal men the power and authority that had been lost from the inhabitants of the earth, owe something to the children of men. I hope that this call, which has been made again during this conference, for men of experience to go abroad in the preaching of the Gospel, will meet with a hearty response, that each man will feel that it means me, and not think it is my neighbour, and that all who hold the Priesthood will be anxious to play their part.

I feel that I am under obligation to lift up my voice in proclamation of these principles that have been revealed; for in the mercy and providence of God some man found my own parents, and other members of the McMurrin family, in far-off Scotland, and through his teachings and testimonies and the help of God they were brought to believe the truth, and came to this land; and in this land, the land of Zion, I was given birth. I praise God for that. I want to render to my fellowmen in some degree some such service as has been rendered to my own people. I am under obligation to make proclamation of the Gospel, and every one of you is under obligation to play your part. He that is warned shall warn his neighbour is the commandment of God in the revelations that have been given in our own time. Let us believe the scriptures.

Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.

For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting.

And let us not be weary in well doing: for in due season we shall reap, if we faint not.

When I look into the faces of my companion mission presidents,

I feel that it would be presumptuous on my part to take more of this precious time. I glory in my membership in the Church of Christ. I have proved to my own full satisfaction that it is the Church of Christ. "My doctrine", said the Redeemer, "is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself."

I have tested that promise and doctrine, and I have had made manifest to me that this man who has been spoken of, Joseph Smith, was raised up by the Lord to reintroduce among men the doctrines of the everlasting Gospel. It has brought joy unspeakable to my soul. In like manner, in fulfilment of the promise made in the closing chapter of the Book of Mormon, I have had made manifest to me, not through my father, not through any president or bishop, or apostle, but by the power of the Holy Ghost, that the Book of Mormon is the word of God; and I hope every man and woman in this congregation has that same knowledge, that same understanding, that it is a true, wonderful, glorious record of the ancient inhabitants of this land.

God help us to stand for the truth, and not to be led away by the whims and doctrines of men that would blind us and rob us of our salvation, I humbly pray in the name of Jesus Christ. Amen.

WAS CHRIST DIVINE?*

MAY BOOTH TALMAGE

PRESIDENT OF RELIEF SOCIETIES, EUROPEAN MISSIONS

FOR WELL NIGH nineteen hundred years efforts have been put forth to convert men to Christianity, with the generally accepted definition of the term Christianity as meaning a belief in Jesus Christ as the Saviour and Redeemer of mankind. It has been left, however, to those living in the enlightenment of the twentieth century to witness the anomaly of professing Christians attempting to convert other Christians *away* from Christianity, or to destroy the belief that Jesus was and is the Son of God the Eternal Father.

The subject has now outgrown the confines of churches, wherein has been enacted the spectacle of men desiring to hold their positions and claim the emoluments pertaining thereto, as ministers and teachers of Christian doctrine, yet striving to eliminate the very essence of the fundamentals that characterize those doctrines as distinctly Christian. The war is now being waged

*Address delivered, by invitation, at the Edge Hill Training College, Liverpool, February 24th, 1927.

in schools and colleges, in newspapers and magazines, among people of all classes, and effort is being made to destroy the faith that has stood the test of centuries, while leaving in its place only the malignant cancer of unsatisfying doubt. Many of the so-called higher critics, who pose as men of a superior intellect that prides itself on scorning the credulity of simpler souls who accept the revealed word of God, fail to see their own stupendous inconsistency. They set forth in the guise of profound learning their acceptance of Jesus Christ as the greatest man who ever trod the earth; proclaim Him paramount as the teacher of teachers; admit the potency and force of His exemplary life; aver in all sincerity their belief that He was honest and truthful, and in fact the personification of all known virtues—but they deny His *divinity* as the incarnate Son of God.

INCONSISTENCIES

In this age, if a man should proclaim himself to be the son of an earthly sovereign, carrying credentials that had been given by his father to no other man; if he should in every act conduct himself as befitted a prince of the realm; if word of his proposed visit here, there and everywhere had been heralded, and men of high standing had associated with him; if such a visit were productive of positive blessing to the country because of the gifts he bestowed, the bonds of friendly relationship he cemented, and the years of beneficial results that followed—if all of this were recorded as authenticated history, what then would be thought of men who would come forward denouncing him as an imposter and a hypocrite? Men who deny the divinity of Jesus Christ are doing just this, because Christ has proclaimed Himself to be the Son of God. If such claim were false then was He neither truthful nor moral, but in fact a cruel and base deceiver, because the issues at stake dealt not only with things material but with the immortality of human souls.

Let us here inquire as to what constitutes a testimony. Webster defines the term thus, (L. *testimonium*, from *testari*, to witness) "A solemn declaration or affirmation made for the purpose of establishing or proving some fact." Much weight would be given, naturally, to the character of the witness. In the confines of a short discourse one cannot undertake to raise a discussion as to the validity of generally attested facts, such as, for instance, whether or not there ever was such an individual as Jesus Christ. Should any be here who doubt this fact or who do not believe the Holy Bible to be the word of God or who disavow a belief in Deity, let me state that I am in no wise attempting to discuss these points; but shall content myself with setting forth our unqualified belief in the divinity of Christ as against the inconsistent assumption that admits His matchless personality and unrivalled precepts while denying His divine status. Con-

sidering then the nature and character of the evidence to be presented and the integrity of the witnesses whose testimony is before us, we may conveniently proceed in the order following.

PREDICTION AND FULFILMENT

His advent, the nature and import of His mission and the manner of His death, were known and foretold by acknowledged prophets in many dispensations preceding His birth. We can cite but few. In Deuteronomy 18: 15-18, a promise is found that the Lord would raise up a Prophet like unto Moses, who would give forth the word of God. Peter testifies in Acts 3: 22 that Christ was the Prophet of whom Moses had spoken. Through the Prophet Isaiah the declaration was made that a virgin was to bear a son whose name would be Immanuel—by interpretation, God with us. Additional prophecies concerning Christ's advent are found in Isa. 9: 6 and 11: 10. We find in Micah 5: 2 positive prediction as to the place of birth of this ruler in Israel, of whom it is written that His "goings forth have been from of old, from everlasting", or, as given by the marginal reading, "from the days of eternity." The attestation that these and many other prophecies of the Old Testament referred to Jesus Christ and to Him only was made by Himself when He appeared to His Apostles after His resurrection as recorded in Luke 24: 44-46: "And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me. Then opened he their understanding, that they might understand the scriptures, And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day."

The prophecies concerning His mission are perhaps more numerous, and one is thrilled by the glory of the vision that must have been given to these ancient seers. Read the 40th chapter of Isaiah and experience the comfort that comes to one's soul in the stirring declarations there set forth. In verses 10 and 11 we read: "Behold, the Lord God will come with strong hand, and his arm shall rule for him: behold, his reward is with him, and his work before him. He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young."

(*Continued on page 237*)

THE DEATH that came into the world by Adam's transgression has been conquered, and its terror vanquished by the power and righteousness of the Son of God. He came to redeem man from the temporal death, and also to save him from spiritual death if he will repent of his sins, and will believe on the name of Christ, follow His example and obey His laws.—JOSEPH F. SMITH.

THE LATTER-DAY SAINTS' MILLENNIAL STAR

THURSDAY, APRIL 14, 1927

EDITORIAL

EASTER, THIS YEAR

EASTER is known as the chief festival on the calendars of the Roman Catholic Church and the Church of England, partly for the reason that other "movable feasts" of these churches are determined with reference to the date of Easter. It has been ordered by arbitrary action of church councils that Easter Day shall be a Sunday—the first Sunday after the first full moon following the Vernal Equinox, which latter falls on March 21st. The astronomical calendar shows that Sunday, April 17th, is the date of the paschal full moon this year, and, by the ruling cited above, Easter should come a week later.

But here again we have to reckon with the arbitrary decree that the *ecclesiastical full moon* shall be officially held to occur on the fourteenth day following the astronomical date of the new moon next after March 21st, which in the current year fell on April 2nd. Therefore, according to the dictum of the Roman and English churches, Saturday April 16th is the day of the full moon, notwithstanding the Moon herself refuses to heed the pronouncement of the august churches.

Sunday, April 17th, is the decreed and accepted date of Easter in 1927. Last year the date was April 4th, the last preceding full moon having been reached on March 29th. But, whatever the time, let us consider the significance of the dominating event for which Easter stands—the breaking of the fetters of death through the resurrection of the Lord Jesus Christ, the Redeemer and Saviour of the world.—J. E. T.

THE DEAD SHALL LIVE

"WHY SHOULD IT be thought a thing incredible with you, that God should raise the dead?" (Acts 26: 8).

So asked Paul of King Agrippa when arraigned before him a prisoner in bonds approximately thirty years after our Lord's resurrection. At that time the Apostles and the Saints generally suffered severe persecution because of their persistent testimony of the Christ, crucified and risen. The powerful Sadducees denied the actuality of a resurrection; their opponents, the Pharisees, professed a belief in the resurrection, but all save those who had

been converted to Christianity through faith and repentance denounced the solemn testimonies of Christ's resurrection as fiction and falsehood.

That the spirit of Jesus Christ returned from the abode of the disembodied, and reentered the body till then reposing in the sepulchre, is specifically affirmed in Holy Writ. In the early dawn of that most memorable Sunday in history, He was seen by Mary Magdalene and then by others, some of whom were permitted to reverently touch His feet. In the evening He stood amongst the Apostles and quieted their fears by the assuring demonstration: "Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have." (Luke 24: 39).

That the body they beheld was the identical body in which the Lord had lived amongst them was evident from the presence of the wounds made by the crucifiers. To further assure the devoted company that He was no shadowy form, no immaterial being, but a living personage with bodily organs, internal as well as outward, He asked: "Have ye here any meat?" They brought broiled fish and other food, and He "did eat before them."

Christ was the first of all men to emerge from the tomb with spirit and body reunited, a resurrected immortalized Soul. Therefore is He rightly called "the firstfruits of them that slept," as also "the firstborn from the dead," and "the first begotten of the dead." (1 Cor. 15: 20; Col. 1: 18; Rev. 1: 5). The victory over death thus achieved by the foreordained Redeemer of the race was positively and abundantly foretold. That a literal resurrection shall come to all who have or shall have lived and died on earth is quite as strongly attested in scripture.

Two general resurrections are specified; these we may distinguish as the first and the final, or as the resurrection of the just and that of the unjust respectively. Hear the words of Christ Himself as relating to the dead and their assured coming forth: "For the hour is coming, in the which all that are in the graves shall hear his voice, And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." (John 5: 28, 29).

The first resurrection began with that of Jesus Christ and was continued thereafter, as we read: "And the graves were opened; and many bodies of the saints which slept arose, And came out of the graves after his resurrection, and went into the holy city, and appeared unto many." (Matt. 27: 52, 53). The resurrection of the just is to be made general at the time of the Lord's approaching advent in glory; but a fixed gradation is established, as Paul averred: "But now is Christ risen from the dead, and become the firstfruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in

his own order: Christ the firstfruits; afterward they that are Christ's at his coming." (1 Cor. 15:20-23).

The Millennium is to be inaugurated by a glorious redemption of the righteous from the power of death; and of them it is written: "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." (Rev. 20: 6). Of the unworthy we read in thrilling contrast: "But the rest of the dead lived not again until the thousand years were finished."

Of the imminence of His coming, and in further specification of the distinction between the resurrection of the just and that of the unjust, the Lord has said through revelation in the current age: "Hearken ye, for, behold, the great day of the Lord is nigh at hand. For the day cometh that the Lord shall utter his voice out of heaven; the heavens shall shake and the earth shall tremble, and the trump of God shall sound both long and loud, and shall say to the sleeping nations: Ye saints arise and live; ye sinners stay and sleep until I shall call again." (Doctrine and Covenants 43: 17, 18).

The Book of Mormon is explicit in description of the literal and universal resurrection: "Now, there is a death which is called a temporal death; and the death of Christ shall loose the bands of this temporal death, that all shall be raised from this temporal death. The spirit and the body shall be reunited again in its perfect form; both limb and joint shall be restored to its proper frame, even as we now are at this time; and we shall be brought to stand before God, knowing even as we know now, and have a bright recollection of all our guilt. Now this restoration shall come to all, both old and young, both bond and free, both male and female, both the wicked and the righteous; and even there shall not so much as a hair of their heads be lost; but everything shall be restored to its perfect frame, as it is now, or in the body, and shall be brought and be arraigned before the bar of Christ the Son, and God the Father, and the Holy Spirit, which is one Eternal God, to be judged according to their works, whether they be good or whether they be evil." (Alma 11:42-44).—J. E. T.

THE BIRMINGHAM CONFERENCE

Inspirational gatherings of members, investigators and visitors, numbering as high as 311 in the evening session, were held at the Handsworth Chapel on April 3rd for the Spring Conference of this District. Mission President James E. Talmage, Sister May Booth Talmage and the Traveling Elders of this District united with the local members in contributing to the enthusiastic spirit of the occasion.

The conference marked the 91st anniversary of the appearance of Elijah the Prophet to Joseph Smith and Olivery Cowdery in the Kirtland Temple, on which occasion the ancient prophet conferred specific anthority pertaining to this last dispensation, empowering the Church to commence the vicarions service for the dead, whereby the hearts of the fathers should be turned toward the children, and the hearts of the children to the fathers, thns nshering in the latter-day work of "Salvation for the Dead." This subject was taken as the theme of the well rendered program of the Snnday School. The participants on the program pointed ont the significance of the fulfilment of Malachi's prophecy; they showed from scriptural citations that were it not for the welding of a connecting link between the living and the dead the whole earth wonld be smitten with a curse at the coming of the Lord. Those who gave parts in the service were: Weston Franklin, Evelyn Morgan, Winifred Horne, Gwendolyn Jevons, Edna Lewis, Lorenzo Dunn, Dora Green, George Makin and May McGilvary. Poetic contribntions relating to the theme were prominent throughout the service; two stanzas typical of these follow:

The precious things which had been sealed,
And from the world kept hid,
The Lord has to His Saints revealed,
As anciently He did.

Now, O ye Saints, rejoice to-day
That you can saviours be
Of all your dead who will obey
The Gospel, and be free!

President Talmage pointed ont that it was only from Latter-day Saints that one could hear snch principles and teachings as these, proclaiming a Gospel that provides a way for the saving of the dead as well as the living. He affirmed that the requirements for salvation apply not alone to the few dwelling now npon the earth whom we designate as the living, bnt to all the spirit-children of the Father. Many who have passed away in ignorance of the essential requirements will accept the saving message when they hear it hereafter; their faith and repentance, coupled with the vicarious labours in their behalf by living posterity, will make their eternal progress possible.

At the afternoon gathering many speakers were heard: Elders Merrill Sandberg, Harry I. Willmore and Laurence Peterson spoke on "Salvation for the Dead." Elder James B. Collyer stated that it is through sacrifice and persecution we are tested to ascertain the strength of onr characters and testimonies of the plans of God given unto us. "Character is Power" was the theme of Elder Harold E. Brown's discourse. As death is inevitable to all even so is the resnrrection from the dead was held by Elder

Alva L. Ritchie. Elder Rulon F. Thompson in discourse and testimony proclaimed that Joseph Smith was sent of God. That sacrifice and worldly loss through one's belief in the Redeemer will bring a hundred-fold reward, and life eternal in the world to come, was attested by Elder Owen J. Carlisle. Elder John H. Parker bore a strengthening testimony of the restoration of the Gospel with the Holy Priesthood.

A report covering the activities in the District for the past six months was read by President J. Forest Wood, setting forth in figures the gratifying result of persistent and united effort. There are at present in this District 649 members who reside in seven branches, namely: Handsworth, Kidderminster, Wolverhampton, Sparkbrook, Nuneaton, Coventry and Northampton. The Traveling Elders have distributed 48,557 tracts, 3,759 pamphlets, 87 copies of the Book of Mormon, 129 other books; and have spent 3,178 hours tracting, engaged in 5,269 gospel conversations, and baptized 18 people. In a recent survey made of the District it was found that every person who paid an honest tithing observed the Word of Wisdom; that no person who was a habitual violator of the Word of Wisdom was numbered among the tithepayers. This survey was taken by President Wood as the theme for his discourse, and he stated that these laws of tithing and the Word of Wisdom given for our edification and salvation are indispensable within the kingdom of God and are reliable indicators of the spiritual status of members.

Sister May Booth Talmage related faith-promoting incidents concerning the work of gathering genealogy, and affirmed that the large array of genealogical books that have been published, ofttimes at enormous expense, and collected for seemingly no reason other than that of gratifying a hobby, bears testimony of the hand of the Lord and of the genuineness of the work that is being performed for those who die without baptism.

At the evening session the Mission President delivered a strong discourse on the value of repentance, stating that the Lord does not look upon sin with the least degree of allowance, but nevertheless is merciful to the sinner. Sin is the disease, the sinner is its victim. The cure for this disease is the Gospel. No medical or other discovery, no invention, can compare with the potency of repentance, which is, moreover, within the reach of all.

The Mission President announced that Elder J. Forest Wood, who has been labouring as President of this District for the past eleven months, was honourably released from his position, and that Elder Heber J. Matkin was appointed as his successor. The high appreciation of the members for President Wood was expressed by a unanimous vote of thanks and best wishes for his future success. Elder Matkin was sustained by vote as President of the Birmingham District; he expressed his acceptance and affirmed the divine source of this restored Gospel and asked for

the cooperation of all in furthering the plans of the Lord in this field as elsewhere.

In addition to three general sessions of the conference, special meetings were held with the local Priesthood, Relief Society members, M. I. A. officers and the traveling missionaries.

Splendid musical selections were given by the Handsworth Choir, as were solos by Miss Wagley and Sister Evelyn Morgan. Favourable mention of the gathering was given in the *Birmingham Gazette.*

LAURENCE PETERSON, Conference Clerk

WAS CHRIST DIVINE?

(*Concluded from page 231*)

Concerning His resurrection: A heart must be strangely out of tune that fails to respond to the soul-stirring declaration found in Job 19:25: "For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth."

THE ANNUNCIATION

In Hosea 13:14, Psalm 17:15 and Isaiah 25:8 will be found other convincing passages concerning the Redeemer's resurrection. It is a generally accepted fact that the test of a prophecy lies in its fulfilment. We therefore pass from the inspired utterances of the Old Testament prophets and come down through the ages to the meridian of time. However, before leaving the predictions concerning Christ's coming, we should consider one that is of paramount importance, recorded centuries later than most of those already cited. This is found in Luke 1: 26-35: "And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, To a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. And the angel came in unto her, and said, Hail, thou that art highly favoured, the Lord is with thee: blessed art thou among women. And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be. And the angel said unto her, Fear not, Mary: for thou hast found favour with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end. Then said Mary unto the angel, How shall this be, seeing I know not a man? And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be

called the Son of God." This affirmation of the angel to Mary is unique in the history of the world.

Other righteous women, including Sarah, wife of Abraham, Hannah, mother of the prophet Samuel, and Elisabeth who bore the Baptist, were each promised a son under unusual, but scarcely supernatural, conditions. Of an entirely different character was the announcement made to Mary, whose outburst of gratitude and praise proclaims in joyous yet reverent tone the fact that she was devoid of doubt as to the divinity of the child she was to bear: "And Mary said, My soul doth magnify the Lord, And my spirit hath rejoiced in God my Saviour. For he hath regarded the low estate of his handmaiden: for, behold, from henceforth all generations shall call me blessed. For he that is mighty hath done to me great things; and holy is his name. And his mercy is on them that fear him from generation to generation. He hath shewed strength with his arm; he hath scattered the proud in the imagination of their hearts. He hath put down the mighty from their seats, and exalted them of low degree. He hath filled the hungry with good things; and the rich he hath sent empty away. He hath holpen his servant Israel, in remembrance of his mercy; As he spake to our fathers, to Abraham, and to his seed for ever." (Luke 1: 46-55).

WHAT SAID THE ANGEL OF THE LORD?

Why, may we ask, was all this if the child to be born would be a great man only? Great men have come to earth with no such extraordinary heralding. Ever keeping in mind the fact that the genuineness of prophecies is attested by their fulfilment, let us begin first with the one last cited. At the time of the birth of Jesus, whose name even had been prescribed to Mary, there was made to the shepherds, by an angel, this specific announcement: "And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men." (Luke 2: 8-14). Are such heavenly manifestations usual accompaniments of a child's advent, even though he were the son and heir of earth's greatest potentate, and destined to become ruler of its mightiest kingdom? Among the countless children born to earth no one save Jesus only has been thus distinguished at birth. Many have lived both before

and since the Man of Nazareth whose lives and teachings have been impressed upon millions, nor has their influence died though ages have come and gone. Of such men as this were Confucius, the Chinese deity; Buddha, whom the Hindus worship; and Mahomet, who yet has hosts of hero worshipers. There have been men with master minds—Plato, Aristotle, Demosthenes, Homer, Dante and Shakespeare; prophets such as have been quoted; war lords too numerous to mention; scientists whose discoveries and inventions have revolutionized the world's thought and action, yet among them all there is but *One* of earth's inhabitants whose birth and mission and resurrection have been predicted, proclaimed and attested to be divine.

CONCLUSIVE DEMONSTRATION

Of the life and ministry of Jesus Christ I shall not attempt to speak in detail, since those who deny His divinity while according Him the highest place among mortals must be familiar with His teachings, and such as are His true disciples need no reminder of the courage shown at the time of His temptations, of the mercy extended toward those who sinned, of the power displayed when sick were healed, when the blind received their sight and those who slept were brought to life. These things have they learned from their youth up. No need to tell them of the power He had to hold death in abeyance and to yield His life voluntarily when His time had fully come. By the witness of the Spirit do they know these things.

We proclaim again that the predictions of His coming are many and definite and their genuineness attested by the fact of their fulfilment. We aver that the witnesses of His birth, His marvelous life, which embodied His matchless teachings, His unrivalled achievements and His appearance after death, are solemnly testified by accredited witnesses in such numbers as cannot be ignored; and we again challenge the claim of those who deny the Lord's divinity. No man could be a great moral teacher whose birth and life and ministry all rested on false claims. Great truths come not forth from the mouths of deceivers and those who love and make a lie. Jesus Christ proclaimed Himself to be the Son of God. He confounded the wisdom of the wisest, in His life was found no sin, He wrought miracles never seen before or since by man, He conquered death and now sits on the right hand of His Father. The story of His life as given in the New Testament is either true with all its tremendous import or His claim was false and His whole life a monstrous fraud—there can be no compromise!

To Peter was the answer to this great question given by the Father: "And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh

and blood hath not revealed it unto thee, but my Father which is in heaven." (Matt. 16: 16, 17). To the others of the Twelve the knowledge was no less certain and this precious testimony, which comes from heaven alone, has been vouchsafed to numberless thousands of the Master's humble followers.

I know that my Redeemer liveth just as surely as did Job, and my Heavenly Father has given to me and to thousands of my co-workers in the Church, a testimony such as was Peter's, that Jesus of Nazareth is the Son of the living God, *in very truth Divine!*

TO THE MASTER

SAVIOUR, Redeemer of my soul,
Whose mighty hand hath made me whole,
Whose wondrous power hath raised me up,
And filled with sweet my bitter cup!
What tongue my gratitude can tell,
O gracious God of Israel!

Never can I repay thee, Lord,
But I can love thee. Thy pure word,
Hath it not been my one delight,
My joy by day, my dream by night?
Then let my lips proclaim it still,
And all my life reflect thy will.

O'errule mine acts to serve thine ends;
Change frowning foes to smiling friends;
Chasten my soul till I shall be
In perfect harmony with thee.
Make me more worthy of thy love,
And fit me for the life above.

—ORSON F. WHITNEY

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